1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

supposed to attract the same species and entice it within gunshot.[20] The bones, teeth, and skulls of animals killed in the chase are said to have the same power. This explains the presence of animal jawbones, deer skulls, jaguar teeth, and plumes and beaks of birds in every hut. But they are not only preserved as charms but also as trophies, of which the owner is very proud; he will always take pleasure in relating the circumstances under which he killed the game in question, and that in the most exaggerated and animated fashion. Certain objects are also worn as talismans to prevent being harmed by the spirit of the animal killed.

WARFARE

WARRIORS HELD IN GREAT ESTEEM.—These primitive people were very warlike by nature in former days and all men were soldiers in case of conflict. Honors depended largely upon success in war. We know that among the Miskito brave warriors were held in great esteem. They were called *taplu* or *tahplu*, a word reminding of the term *tapaligui*, which was applied, according to Oviedo, among the Nicarao, Chorotega and Chontales to men who had won a hand-to-hand fight in sight of the armies; they were rewarded for their bravery by admission to various warrior classes.

MILITARY TRAINING.—The bow and arrow used to be the principal weapon of both tribes under consideration. (See Hunting and Fighting Implements.) From early childhood on the Miskito boys practiced with toy weapons made for them by their fathers. They were able to strike off arrows shot at them, with the aid of a small stick not bigger than the rod of a fowling piece, provided only one was thrown at a time (Dampier: I, 8).

Up to about 50 years ago the Sumu organized from time to time great festivals, called *asañ lôuwana*, in order to undergo some sort of military training and take the necessary steps to defend their territory against the invasions of the Miskito or the Spaniards. They took place in some secluded part of the forest, where no stranger was liable to intrude, but all the Sumu men from far away made it a point of honor to be present. The women were, however, never admitted, as they were always connected with ceremonial impurity; they remained at an adjoining hut and there prepared the food which was carried to the festival by a number of young boys.

[20] There is a story current among the Sumu about a spotted variety of deer which is extremely rare. If the animal sees the hunter first, the latter will not be able to get it, as none of the shots fired at it will hit. If, on the other hand, he sees the deer first and is able to wound it mortally, the dying animal will vomit a stone; the possession of the latter will enable the hunter to kill many deer in the future. A similar virtue is ascribed by the Ladinos to the green Amazon stones or "piedras hijadas" (*Lapis nephriticus*).

1: Conzemius M-4, 5 (1921) 1932
SA15 Mosquito SA15

The men taking part at the *asaŭ lâiwana* had the whole body painted black and wore nothing but the loin cloth. They had to be ceremonially "pure" (*sunu*), a condition which was obtained by abstinence from women, salt, red peppers, and intoxicating liquor. Any one daring to come to the festival in a state of "uncleanness" was supposed to be killed by an awful giant, some sort of evil spirit, which came from some neighboring hill, and walked about the house with a quiver full of arrows. He was well treated and given plenty of *puput* (maize liquor), for every one was afraid of him.

At the *asaŭ lâiwana* trials of endurance took place in order to train the young men in supporting pain without the slightest groan. They also had the object of settling disputes which had been in suspense for some time. One man leans over and lets his opponent strike his back as hard as he can with the point of the elbow, until the latter is tired of punching. He is not supposed to utter the least groan nor show any other sign of pain. From time to time he merely says *yaŭ al yaŭ*, "I am a man," whereupon his adversary replies *yaŭ bik al yaŭ*, "I am also a man." When the latter is tired of punching the two men change places and he has to submit to the same rough treatment of his back by the other. Anyone giving up the struggle before his opponent is tired of striking is considered a coward; occasionally death has resulted from the effects of these terrible blows.

This method of fighting is unknown to the Miskito. The latter box a little, but it seems to be a point of honor with them to give and take blows in turn, and not to try how often they can strike each other as much as how long they can stand up to it.

PREPARATION OF AN EXPEDITION.—When the Miskito projected an armed expedition against the other Indian tribes or against the Spaniards they consulted one of their principal sukyas in order to hear if they would be successful. If the sukya's prediction, after having consulted the spirits, was unfavorable regarding the issue, the intended expedition was abandoned (M. W.: 307–308).

Both of these tribes were in the habit of painting the body hideously, perhaps with the object of scaring the enemy. Fair fighting was unknown. Attacks were carried out during the night, the enemy being taken by surprise.

INTERTRIBAL WARS.—The Miskito and Sumu were continually at war with each other as far back as the seventeenth century (Dampier: I, 9–10; M. W.: 300, 302, 305). These tribal wars continued throughout the eighteenth century and turned out to the advantage of the Miskito, who, having received European arms through the agency of the buccaneers from Jamaica, were able to conquer several subtribes of the Sumu from whom they collected tribute in the shape of canoes, deer skins, maize, cacao, rubber, etc.